

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 85 1-2 BOWERY, BY P. PRICE, AT \$2 PER ANNUM IN ADVANCE.

VOL. I.

NEW-YORK, SATURDAY, JULY 7, 1832.

NO. 36.

FROM THE PIONEER AND VISITOR.

A SERMON.

By O. A. SKINNER.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii, 2.

Josephus informs us, that God bestowed many favors upon Daniel, that he was advanced to the rank of the most considerable prophets, that he enjoyed the favor of princes, and the affection of the people during his life, and that after his death his memory became immortal. He observes also, that in the complexion of his predictions, he differs widely from all other prophets: they foretold scarcely any thing but disastrous events; on the contrary, he predicts the most joyous ones, and fixes the times of accomplishment with more circumstantial precision, than they did.

If these remarks are correct, it is but rational to conclude, that there will be little difficulty, in ascertaining the meaning of our text, and the time of its fulfilment. It may assist us in this inquiry to observe, that many learned orthodox commentators, have given it as their opinion, that the Old Testament, does not teach the doctrine of endless punishment. This being a very general opinion, and founded on the most extensive and labored inquiry, and advanced by believers in endless misery, it must go far to convince all, that our text refers only to the present state.

The only sure way, to ascertain the meaning of any passage, is to consider the connexion; the object of the author in speaking it; and what other writers say on the same subject. And in this way, we propose to inquire into the meaning of our text.

And we begin by observing, that the connexion and phraseology show, that Daniel referred to the destruction of Jerusalem. The chapter commences thus: "At that time shall Michael stand up." Now this must refer to the time spoken of in the 11th chapter. And Sir Isaac Newton, Bishop Newton, Dr. Clarke and others, are of the opinion, that it refers to the state of the church, about the time of our Savior's ministry. And the history of those times clearly shows, that this opinion is correct; for to use the phrase of Bishop Newton, the predictions of Daniel, respecting the wars and commotions of those times, "are more perfect than any history." "At that time," means the same, as "the time of the end," used in the 40th verse, of the 11th chapter. And as Daniel in saying, "thy people," shows that he was speaking of the Jews, it is right to conclude, that he referred to the end of the Jewish dispensation.

This is also evident from our Lord's description of the destruction of Jerusalem—he employs the very words of Daniel. His language is, when you see the abomination of the desolation, spoken of by Daniel the prophet, stand in the holy place, &c. This abomination was the temple, built to Jupiter Capitolinus, which caused the daily sacrifice to be abolished; and it was the sign that Jerusalem, was to be soon destroyed. Now as our text refers to the time of the desolation predicted by Daniel; and as our Lord referred that to the end of the Jewish dispensation, it is plain, that the text then had its fulfilment.

Again; our Lord quotes the words of Daniel,

in the verse preceding the text, where he says, "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." And applies them to the wars, famines, and pestilences that were to come upon the Jews, when they should be destroyed. Now unless we admit this, we shall find Daniel and the Great Teacher at variance, for both speak of a trouble, such as never was since the world began. How evident, that both referred to the end of the Jewish age, and to the calamities that should then come upon the enemies of God.

There is another striking coincidence, between the prophet and our Lord. One says, "at that time thy people shall be delivered, every one that shall be found written in the book." The other says, "those who persevere unto the end shall be saved;" and for the elect's sake, those days shall be shortened." Now being saved and delivered are the same, because it was a temporal salvation. And history informs us, that all, who were written in the book, were delivered; and that the enemies were destroyed, and taken captive. Hence it says, "every one that shall be found written in the book, shall be delivered."

Being written in the book, is the same, as believing on Christ. Being blotted out, is the same as denying him. Accordingly, we read of those, whose names were written in the book of life; and of those, whose names were blotted out of the book of life. Sometimes it is called "written in heaven;" "the book of the living;" and the "book of remembrance"—and the scriptures uniformly teach, that the faithful, the obedient, the believing, are registered in the Lamb's book, written with the righteous; but those who are unfaithful, and who reject Christ, are blotted out. If their love waxes cold, and in consequence of persecution, they apostatize and deny him, their names are blotted out. Hence in Exod. xiii, 2, we read, "Whosoever hath sinned against me, him will I blot out of my book;" and in Rev. 20, "And whosoever was not found written in the book of life, was cast into the lake of fire." And from Esther we learn, that this phraseology was taken from the ancient practice of making record at courts. And how expressive is the phrase: it teaches that only believers are written in that book, which entitles them to an admission into that kingdom, which is righteousness, peace and joy in the Holy Ghost. Hence the friends of Jesus were delivered and the enemies destroyed.

Enough has been said to show, that our text refers to the destruction of Jerusalem, that then it had its fulfilment. The connexion, the phraseology, and the application of our Lord, teach this, in the plainest and most forcible manner.

I will now proceed to illustrate the different parts of the text. And first the phrase, "Many of them that sleep in the dust of the earth." That this is figurative language, the time of its fulfilment shows. And so does the description, which it gives of those characters, to which the prophet referred. They were sleeping in relation to the important concerns of religion and duty; they had no sense of the Divine presence and agency; they had that indolence and stupidity of soul, which are called death. Hence it is said, "awake thou that sleepest, and arise from the dead, and Christ will give thee light." This state being void of grace, under

the power of sin, without the light of knowledge, and the quickening power of faith, is called sleep, moral and spiritual death; and it is the opposite of that life, which is enjoyed by the true believer.

Those in this state, are sometimes represented, as being in their graves. Hence in Ezek. xxvii, 11, 12, 13, we read, "Then he said unto me, son of man, these bones are the whole house of Israel: behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God, behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the Land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Here moral death, sleeping in the dust, is represented by being in graves; and awaking out of this state, by coming up out of the graves. This language is very similar to the text; only is more explicit; and the figure stronger. And yet, no one hesitates about the meaning of this, why then hesitate about the meaning of our text? Certain it is, that the Jews just before this prophecy was fulfilled, were sleeping in the dust of the earth; that is, were dead to their duties and spiritual interest; engaged in the lowest and most vicious pursuits—pursuits that may well be represented, by the dust of the earth, for servility, and by sleep, for supineness and careless, criminal indifference. But when Michael, the archangel, or when the great prince of the Jews, of life and peace; or when the Messiah of the Gospel stood up, and asserted his divine authority; when he ordained the overthrow of a government, which had unlawfully tried, condemned and crucified him; and when he sent forth his armies, to accomplish this great work, then was a time of trouble, then those who slept in the dust of the earth awake, some to increase in crime and guilt, in blindness and hardness; and others, to a sense of their situation, to see the error of their ways, and to enter into that rest which is designed for the people of God. Thus, some awoke to everlasting life, and some to shame and everlasting contempt. Those who were awakened to a sense of their wickedness, and who embraced Christ, and had their names registered in the Lamb's book, were delivered every one of them. The preaching of the Gospel, long before this, awakened them, some to life, and some to shame; so great was the awakening, that three thousand were converted on the day of Pentecost, and that a disciplined party was arrayed against the christians. As the excitement increased, opposition among the enemies grew more violent and determined. Therefore, there was a general awakening at that time, and while one part entered into life, the other awoke to shame and contempt. And the destruction of Jerusalem determined the fate of both the righteous and the wicked; after that, the cruel work of persecution ceased for a season; and after that, the door was clothed against those, who rejected Christ; and they were shut up in a state of judicial blindness. Thus sleeping in the dust of the earth, expressed their moral condition.

The next subject, that claims our attention is "the everlasting life to which some awoke." By many it is confidently believed, that this life

can only be enjoyed in the future world. But the error of this will appear, when we consider a few passages in the New Testament. In St. John's Gospel, 3d chapter, we read, "He that believeth on the Son, hath everlasting life." We read also in the 6th chapter, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life;" and we are informed that this labor is to believe on Christ. Indeed the scriptures uniformly teach, that faith brings us into the enjoyment of everlasting life. Paul calls it, "entering into rest," "passing from death to life." It is called "being freed from condemnation;" "putting on the new man;" "being made new creatures;" "being created anew in Christ Jesus;" "seeing the kingdom;" "entering into the kingdom;" and "going into eternal life." These are only a few among the many passages, that may be brought, to show, that eternal life may be enjoyed on earth; that it is what every christian enjoys. When we exercise the belief, that we enjoy the life; when our names are written in heaven, or in the book of life, then our faith is in us a well of water, springing up in the heart—but when we become unfaithful; when we deny Christ, then our names are blotted out; our love waxes cold, and we cease to enjoy life. Thus we see to enter into everlasting life on earth, is no surety of endless happiness, for we are liable to fall away, and become enemies to the cause of Christ. Therefore, when we read "the righteous shall go away into life eternal," we consider it no proof of endless happiness, because, we know man is a changeable being, that his love is liable to wax cold. Our faith in relation to the final state of man, rests on the Divine nature and promises; the Divine will and purposes, the character of Christ; the nature and tendency of the Gospel; on those passages which teach, that we "shall not be confounded world without end," that sin, death, and the cause of death shall be destroyed; and that all shall be crowned with immortality, honor and glory. On these we found our hopes for universal, endless felicity, and not on the phrase everlasting life, as applied to believers in this state of being.

But I shall be told, this everlasting life, must mean endless happiness, because it says, in the verse following, "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." This my hearers is far from teaching it, because as the firmament is to pass away like a scroll; as the stars are finally to be entombed in their own ruins, the figure does not represent eternity. Hence, when God made promise to Abraham, he did not swear by the heavens, because his oath would not have been of infinite obligation; for they are to pass away, to be finally folded up and changed like a vesture, and then, his oath would be no longer obligatory. Therefore, he swore by his own name, which liveth and abideth forever. Consequently, the text under consideration, only teaches, the honor, and glory, and happiness of those, who were wise, who were taught by the wisdom of God, who were thoroughly acquainted with the glorious doctrines of the Gospel. Such should shine, they should be eminently distinguished in the church. Their holy lives, their pure doctrines should be to the religious firmament, what light is to the firmament of heaven.

And the preachers of the Gospel, those that turned many to righteousness, should shine as the stars forever and ever, their glory should be greater, they should be brighter luminaries, in the kingdom of Christ. The same sentiment is expressed in the 11th chapter, where it says, "And they that understand among the people, shall instruct many; that is, the apostles, who shall understand the Gospel, shall preach and convert multitudes to the faith, but they shall

experience great persecution. Hence in the same verse it says, "they shall fall by the sword, and by flame, by captivity, and by spoil, many days, that is, they shall be exposed to the malice, and fury of their enemies, and shall suffer all kinds of torture. But their doctrines and examples shall shine, and their praise shall be in all the churches. Enough has been said to show, "that awaking to everlasting life," and "shining as the brightness of the firmament, and as the stars forever and ever," can only mean entering into the life of the Gospel, and the honor, and glory, which should arise, from believing and preaching.

It now only remains to consider, the last clause of the text, "and some to shame and everlasting contempt." As this is set in contrast with everlasting life, and as we have shown that means, the life enjoyed on earth, by the true believer, it will need but few remarks to show, that it means the punishments, which came upon the Jews, for rejecting Christ. Jeremiah calls this punishment, an "everlasting reproach, and a perpetual shame." David calls it, "being snared by their table," or law; being so blinded that they could not see; and being bowed down always. Our Lord calls it, "everlasting punishment," and closing the door against them. And it is represented as taking the kingdom of heaven from them, casting them into utter darkness, and shutting them up in unbelief.

These different representations show, that it was a dreadful punishment; and who can read their history, and not be constrained to acknowledge, that their punishment was every way equal, to the awful predictions and descriptions? They were days of vengeance, in which all things written against the Jews, were fulfilled. It was a punishment, such as never was before, nor will be again.

But I shall be told, that "their punishment is called everlasting." In reply, I say, so are hills and mountains called everlasting; so are landmarks and paths, people and nations; so was the Jewish covenant, and the covenant of circumcision; so was the manner of the high priests' offering, the priesthood of Aaron, and the possession of Canaan by Israel; so was the desolation of Babylon; the reproach of the people; the hissing of the land, and the hatred against Israel; so were the wastes of Bozrah, and the sands for the bounds of the sea. And so is the life in the text, called everlasting; but our Savior said, "that the love of many should wax cold;" that only "those who persevered to the end, should be saved," and that many in consequence of persecution should deny him; and such was the case. But when they did this, they ceased to enjoy life; their names were blotted out of the book; they no longer shone as stars in the firmament; but suffered shame and contempt. Therefore, as to many this life was not endless, it would be improper to say the contempt is, since it is set in contrast against life. Indeed nothing can be more evident, than that both refer to the close of the Jewish dispensation, when some enjoyed life, and some suffered shame and contempt.

In conclusion I would say, the phrase some shall awake to shame and everlasting contempt, cannot refer to the literal resurrection of the dead, because the apostle Paul in describing that, says, "we shall be raised in incorruption;" "in glory;" and "in power," that we "shall bear the image of the heavenly," and have bodies that will be pleasing to God. And our Savior says, in the resurrection state, "we shall be as the angels of God in heaven."

Now as we have shown, that the text refers to the destruction of Jerusalem, and to the troubles and excitements, that preceded it; and as we have shown, that then there was a general awakening, that some then embraced Christ and some denied him; that some then entered into life,

had their names written in the Lamb's book, and some entered into the greatest punishment, that has ever fallen upon man; as we have shown, that the life meant, the blessings enjoyed only while in the exercise of faith, and that the contempt was set in contrast with life; as we have shown, that the history of those times, is a complete fulfilment of the text; and that it cannot refer to a literal resurrection, because it will contradict other portions of scripture, we think all must be satisfied, with this exposition.

The text is applicable to us, only as it teaches the blessings of faith, and the miseries of unbelief. Faith admits us to joys, the most refined and satisfactory; unbelief corrupts and hardens the heart. The good shine like the stars in the firmament; the bad are like an opaque substance, which casts coldness and darkness on each surrounding body.

Faith is a prospective glass, which reaches to a world of bliss, unbelief discovers only a beamless eternity. Faith reveals a God, who has embraced all in the purposes of grace, unbelief discovers only darkness, confusion and misery.

Seek then my hearers for faith; rest not, till your names are written in the book of life, and you are admitted into that kingdom, which is righteousness, peace and joy in the Holy Ghost—a peace like a river, a righteousness like the waves of the sea; and a joy unspeakable and full of glory. Amen.

FROM THE PHILADELPHIA LIBERALIST.

THOUGHTS AND WAYS OF GOD.

The base passions that wrangle in the breast of man, are not to be found with Him, in whom we live, move and have our being. The principles of malevolence, malice, madness, and rage, belong alone to earth, and dwell only with beings imperfect in their nature and dispositions, beings made subject to vanity. They began to exist with man, and they will finally terminate with man. The attributes of God, are too lofty and too perfect, his character is too pure and holy, his disposition too merciful and benignant, and his nature too lovely, to admit of the possibility of his ever being malevolent, enraged, cruel, vindictive, or revengeful towards any creature that he has made. Well may it then be said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts, higher than your thoughts."

What could infinite wisdom, justice, goodness, mercy, power and love have intended in the creation of man? What could they have designed but man's ultimate felicity. And what, let me ask, can prevent the accomplishment of that, which infinite wisdom, justice, goodness, mercy, power and love intend shall take place? Surely not any thing. That the thoughts and ways of God, embrace the ultimate salvation and happiness of mankind, is agreeable to the principles of sound philosophy, to the teachings of enlightened reason, and the scriptures of divine truth. It is reasonable to suppose that a being of boundless goodness and love, must have designed the greatest possible good and happiness of his intelligent offspring, in their very creation. And it is reasonable to believe, that whatever infinite goodness and love desire, infinite wisdom and almighty power will carry into effect. It is the voice of reason, that the great Creator would not have implanted in the breast of all humankind that universal desire to live beyond the coffin in a state of happiness, without designing that it shall be gratified. The thoughts and ways of God tend to this end, viz. that "if a man die he shall surely live again." In the language of the poet:

"It must be so. Plato thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?

Or whence this secret dread and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
Tis the divinity that stirs within us:
This Heaven itself that points out an hereafter,
And intimates eternity to man."

It is the language of the scriptures, that "this corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who gives us the victory, through our Lord Jesus Christ.

It is the voice of holy writ, that "The Lord God will wipe away tears from off all faces, and that the rebuke of his people he will take away from off all the earth." Again, "And there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain, for the former things are passed away."

"His own soft hand shall wipe the tears,
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

"No sigh, no mummur, the wide world shall hear;
From every face he wipes off every tear!
In adamant chains, shall death be bound,
And hell's grim tyrant feel the eternal wound."

It is the language of inspiration, that as we have borne the image of the earthly, we shall also bear the image of the heavenly; and that as in Adam or the earthly constitution, all die, even in Christ, or in the immortal constitution, shall all be made alive.

Thus we discover from scripture and reason, that the thoughts of the Almighty are directed to the accomplishment of the immortal happiness of the whole human family. This is indeed a blessed truth—or if, as some affirm, it is all a delusion, it is certainly a glorious delusion—a delusion with which we should be exceedingly sorry to part.

Certain it is, if we can imbibe this sentiment, whether it be a truth or a delusion, we shall be far more happy with it, than we possibly can be without it. But we believe, that it is not a delusion, but a solid and permanent reality. Here we have the sweetest and strongest hope that can lodge in the human bosom—a hope that is indeed like an anchor to the soul, sure and steadfast. In the language of the poet,

"Cease every joy to glimmer on my mind,
But leave—oh! leave this blissful hope behind!
What though my winged hours of bliss have been,
Like angel visits, few and far between!
Her musing mood shall every pang appease,
And charm when every pleasure loses the power to please."

Eternal hope! when yonder spheres sublime!
Peal'd their first notes to sound the march of Time,
Thy joyous youth began—but not to fade.
When all the sister planets have decayed;
When wrapt in fire the realms of ether glow,
And heaven's last thunder shakes the world below;
Thou, undimmed, shalt o'er the ruins smile,
And light thy torch at nature's funeral pile!"

FROM THE CHRISTIAN INTELLIGENCER.
SHORT SERMON.

TEXT.—"A just God and a Savior." Isaiah xlv, 21.

God says, "look unto me and be ye saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear."

Who ever thought God to be kind and merci-

ful in punishing sinners in hell to all eternity? No one, I presume. No one ever pleads that it is the loving Savior, exercising loving kindness to his enemies, induces him to abandon them to sin, and everlasting despair. No. But many will say, God is just, therefore, he will hold his own offspring in life to suffer eternal death. But is not this doctrine in opposition to our text, and context? This doctrine supposes that God cannot be a just God and a Savior to every one of mankind. But that he is a just God to some, in making them endlessly miserable and a Savior of others, making them endlessly happy; which implies, that God is not a just God to those he saves, any more than he is a Savior of those, whom he justly condemns. This supposition seems to represent God divided against himself. But Christ says, a kingdom or house or satan divided against himself cannot stand. How then can the Supreme Being be happy, if he is divided against himself: or if one of his attributes is in opposition to another? If justice and mercy in God are opposed to each other, how can his righteousness and merciful kingdom stand? If God delights in mercy, judgment is properly called, his strange word. Isai xxviii, 21. Surely there will be strange work to all eternity if God is pouring out wrath upon some of his creatures, while he is pouring out mercy upon others.

God may for a time chastise his people in wrath for a little season, yet save them in the end. So he promises. Isaiah liv, 7, 8. "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hide my face from thee for a moment: but with everlasting kindness will I have mercy on thee; saith the Lord thy Redeemer." Thus, he was a just God, in a little wrath, for a moment, yet a Savior to the same persons, for with everlasting kindness, he will have mercy on them. God here calls his wrath little and the hidings of his face for a moment: but his kindness and mercy everlasting. Is there not a great difference?

So God promises, in connexion with our text, that his mercy will be as extensive as his call. The call is, "look unto me all the ends of the earth and be saved." The promise is, "unto me shall every knee bow, every tongue shall swear." God says, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return." "Surely shall every one say, in the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed." Yes, while the Lord in wrath afflicts them, and hides his face from them. Nevertheless, "In the Lord shall all the seed of Israel be justified," because he is a just God, "and shall glory" "because a Savior."

The Assembly of divines' Catechism teaches that every "sin deserves God's wrath and curse both in this life and that which is to come." Hence those who receive this creed as the whole council of God believe that God would be just to make all mankind wicked by nature for Adam's sin, and make them all endlessly miserable for their wicked natures, even should they all die in infancy. But this is not the worst of it. They believe that God may justly make them live to old age, to become great sinners, to be great vessels of wrath, because he can make his justice shine brighter in the eyes of all the saints and angels in heaven, and thus increase their joys, more than by saving them by his mercy, through the sufferings of Christ on the cross. Such sentiments reminds me of Cowper's Task: "Detested sport, that owes its pleasure to another's pain: that feeds upon the sobs and dying shrieks of harmless nature." Surely the nature of which mankind were made, was harmless, before God brought it into conscious existence totally depraved for Adam's sin.

If mankind are not by nature as they come into the world, totally wicked, or enemies to their Maker, then the system, which many professed christians profess to believe, to be Bible truth, fails in one very important point.

But all who are capable of knowing God's law, may be conscious that they have sinned, and justly merit punishment, from a just God. Such should confess and forsake their sins. For as God is a Savior, they may hope to find mercy. S.

FROM THE REFORMER.

MOTIVES FOR HUMILITY.

"For who maketh thee to differ from another? and what hast thou that thou didst not receive?"—1 Cor. iv, 7.

These words of the Apostle Paul, are a strong persuasive against being lifted up on account of any supposed virtues or amiableness of disposition we may possess, while they serve to show us that we ought not to be tired or become impatient at the ill tempers and untoward conduct of others; for we should consider *who made us to differ from such persons*. If we are better it is cause of gratitude and thankfulness, not of exultation and unmercifulness towards those who are ill disposed, and of a perverse and forward disposition.

We ought, indeed, never to be put out of patience, or become irritated, however perverse, obstinate, or mischievous any one may be. If we refuse to bear with patience his forward conduct, would it not be just with God to leave us, as a punishment, to become like unto him.—Our different dispositions are often the gift of God, and if he has in his merciful dealings towards us, seen fit to give us a kind, benevolent, and obliging disposition, we cannot be too thankful for such a favor, and it is but a small return of gratitude to be willing to bear with those who in their behavior and conduct, are just the reverse of such a spirit, and who do every thing in their power to annoy, distress, and disquiet us. For certainly it is better to bear and suffer such treatment and usage from others, than to have a disposition to treat others in such a way ourselves. This we should consider, and reflect upon when we are ready to be provoked and tried by evil disposed persons, and are almost tempted to exercise severity towards them, on account of the unreasonable, unjust, and unrighteous manner with which they treat us.

DIVINE GRACE AND FAITH.

Great disputes have arisen concerning whether faith precedes or follows after the operations of divine grace on the heart. It is certain that both faith and grace are of God, for power must be given us to believe, or we can never believe with the heart unto righteousness. All the outward evidences that can be given will not produce a saving faith in the mind of an individual, else who so likely to have had faith as the Jews, who saw the miracles and works of Christ. Grace and faith, therefore, are nearly the same, since without grace, all the evidences in the world will avail nothing towards producing a true faith, and where there is true faith there must always be grace.

Hence as the Apostle has said, *By grace are we saved, through faith; and not of ourselves; it is the gift of God.* The grace by which we believe, "is the gift of God; but the *grace* or *power* to believe, and the *act of believing*, are two different things; the latter being the act of man, through the grace or ability given to him of God. Without this grace or ability to believe, no man ever did or can believe." Hence the Apostle calls believers God's *workmanship*, God's *kubandry*, and God's *building*, because created, nourished, and built up through faith, by means of the power and ability given unto man from God.

SCRIPTURE PROPHECY.

The following is an extract from a recent work, published by J. & J. Harper, New-York, entitled "evidence of the christian religion derived from the literal fulfilment of prophecy." It carries great weight of evidence to the point argued.

"One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander. Irritated that a single city alone should oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame—even his army's despairing of success could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than the design was daring: for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very dust from off her. He left not the remnant of a ruin—and the site of ancient Tyre is now unknown. Who then taught the prophets to say of Tyre—*'They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also scrape her dust from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found again.'*"

After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries:—*Behold the Lord will cast her out—he will smite her power, in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chittim. The isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also, and the children of Judah, have ye sold. I will return the recompense upon your own head.'*

But it was also prophesied of the greatest commercial city of the world, whose merchants were princes—whose traffickers were the honorable of the earth—*'I will make thee like the top of a rock. Thou shalt be a place to spread nets upon.'* The same prediction is repeated with an assurance of its truth:—*'I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it.'*

Tyre, though deprived of its former inhabitants soon revived as a city and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterward built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandize and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth by the Crusaders—at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it has now remained for three hundred years in the possession of the Turks.

But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest oppression, risen somewhat from its ruins, the last of the prediction respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce may suffice:

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babal of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine providence, as a visible argument how God hath fulfilled his word concerning Tyre." "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted." And even Volney, after quoting the descriptions of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and so extensive, Sour (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn, and raw cotton; nor any merchant but a single Greek factor, in the service of the French of Saïde, who scarcely makes sufficient profit to maintain his family." But though he overlooks the fulfilment of minuter prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth: "The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high; but wretched huts, ready to crumble into ruins." Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled—and therefore the prophecies are true. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking; and no predictions respecting them could have been more clear."

POETRY AND PHILOSOPHY.

It has been observed that it seldom falls to the share of one man to be both a philosopher and a poet. These two characters in their full extent, may be said to divide between them the whole empire of genius: for all the productions of the human mind fall naturally under two heads—works of imagination, and works of reason. There are indeed several kinds of composition which, to be perfect, must partake of both. In our most celebrated historians, for instance, we meet with a just mixture of the penetration that distinguishes the philosopher and the ardor of the poet; still their departments are very wide of each other, and a small degree of attention will be sufficient to show why it is so extremely difficult to unite in any high degree the excellence of each. The end of the poet is to give delight to his reader, which he attempts by addressing

his fancy and moving his sensibility; the philosopher purposes merely to instruct, and therefore thinks it enough if he present his thoughts in that order which will render them the most perspicuous. Their views demand, therefore, a very different procedure. All that passes under the eye of the poet he surveys in one particular view; every form and image under which he presents it to the fancy are descriptive of its effects. He delights to paint every object in motion, that he may raise a similar agitation in the bosom of the reader. But the calm, deliberate thinker, on the contrary, makes it his chief endeavor to seek out the remoter causes and principles which give birth to these appearances.

It is the highest exertion of a philosopher to strip off the false colors that serve to disguise, to remove every particular which fancy or folly have combined, and present to view the simple and naked truth. But the poet who addresses the imagination and the heart, neglects no circumstance, however fanciful, which may serve to attach his descriptions more closely to the human mind. In describing the awful appearances of nature, he gladly avails himself of those magic terrors with which ignorance and superstition have surrounded them; for though the light of reason dispels these shades, they answer the highest purpose of the poet, in awakening the passions. It is the delight of poetry to combine and associate; of philosophy to separate and distinguish. The one resembles a skilful anatomist, who lays open every thing that occurs, and examines the smallest particulars of its make; the other a judicious painter, who conceals what would offend the eye, and embellishes every subject he undertakes to represent: the same object, therefore, which has engaged the investigating powers of the philosopher, takes a very different appearance from the forming hand of the poet, who adds every grace of coloring, and artfully hides the nakedness of the inward structure under all the agreeable foldings of elegance and beauty. In philosophical discussions, the end of which is to explain, every part ought to be unfolded with the most lucid perspicuity. But works of imagination never exert a more powerful influence than when the author has contrived to throw over them a shade of darkness and doubt. The reason of this is obvious: the evils we but imperfectly discern seem to bid defiance to caution; they affect the mind with a fearful anxiety, and by presenting no limits, the imagination easily conceives them boundless. These species of composition differ still farther with respect to the situation of mind requisite to produce them. Poetry is the offspring of a mind heated to an uncommon degree; it is a kind of spirit thrown off in the effervescence of agitated feeling. But the utmost calmness and composure are essential to philosophical inquiry: novelty, surprise, and astonishment, kindle in the bosom the fire of poetry; while philosophy is reared up by cool and long-continued effort.—Robert Hall.

DANISH PANDEMONIUM.

In the *Edla*, or Sacred Book of the ancient Dines, the eternal punishment of the wicked is thus described: "There is an abode remote from the sun, the gates of which face the north; poison rains there through a thousand openings; this place is all composed of the carcasses of serpents; there run certain torrents, in which are plunged the perjurers, assassins, and those who seduce unmarried women; a black dragon flies incessantly around, and devours the bodies of the wretches who are imprisoned."

When Fenelon's Library was on fire, "God be praised," said he, "it is not the dwelling of some poor man."

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JULY 7, 1832.

B. C. F. LE FEVRE,

Of Troy, is expected to occupy the desk in the Orchard-street Church, the eighth of July (tomorrow,) in exchange with the senior Editor of this paper.

ADJOURNMENT.

The next Union meeting of the 7th, 10th, 11th and 13th Ward Universalist Societies, will take place at the Lecture Room of the Orchard-street Church, on Wednesday evening the 11th of July.

STUDY OF THE SCRIPTURES.

All Protestants acknowledge the Bible to be the only infallible guide in religious faith and moral practice. We receive it as the great gift of God, a treasure of wisdom, a heavenly light, a fountain of hope and joy. And yet how few there are, who sufficiently realize its value. How few appreciate the boon!

That a volume of such high importance to our happiness, deserves the most candid and persevering study, will hardly be questioned. It should not be regarded only as an article of human duty to search the scriptures, but also a distinguished privilege. For thereby we may learn what most nearly concerns ourselves, viz.; the character of God, his moral government, and our final destiny. No knowledge on earth can more deeply interest us, and it is the Bible alone that can furnish it. The Bereans are said, in the Acts of the Apostles, to have been more noble than those of Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. It might be deemed unjust to decide that he who does not often study the scriptures is not a christian. We know not how far any one may neglect the reading of the word of God and still deserve the name of a follower of Jesus. But we could say without fear of reprehension, that he who, in the ordinary circumstances of life, leaves unopened and unexamined for any considerable time, the Testament of his hopes and his joys, little realizes the inestimable worth of this holy book and poorly improves the privileges he possesses. If, as all christians acknowledge, the Bible contains a revelation of God's will to man, if it unfolds the adorable character of our heavenly father, and exhibits to us the path of duty, if it opens to us noble and animating prospects of immortality and bliss, is it, we would ask, receiving with gratitude or treating with respect a blessing so distinguished, so worthy of its Divine Author, so important to human happiness, to leave it for months, or even weeks, or days unstudied and unimproved? Shall the christian neglect to use the very means put into his hands by a beneficent God for his advancement in knowledge, in virtue, in happiness? Let it never be said. To Universalists particularly we would commend this subject. To us the study of the scriptures is doubly important. We must not only search them carefully and prayerfully for the purpose of obtaining their

heavenly truths, and for bringing them home with all their sanctifying influence to our hearts; but also, since we are constantly exposed to warfare, for the purpose of preparing ourselves for every encounter. It is our duty to "be ready," to use the language of Peter, "always to give an answer to every man that asketh us a reason for the hope that is in us." For every article of faith, which we entertain, we should have a proof from the word of God. Let others appeal to their creeds and confessions. The Bible is our creed and our only creed. Let us therefore with unbiassed minds search the scriptures for truth, and having found it, let no considerations induce us even for a moment to shrink from its avowal and defence. S.

CONSISTENCY OF DR. A. CLARKE.

We have often admired the consistency of this great man. To be sure it sometimes apparently falls short, but then, common ingenuity supplies its place, and the argument is easily made out. In his Commentary we observe frequent lapses of memory, which the perverse might construe into want of system, and yet it would hardly be generous to suspect him of such a deficiency. At the close of his Commentary on the New Testament, we have thirty-two "principles, which" to use his own language, "on carefully reading and studying the Sacred writings, I think I find unequivocally revealed there." Among these we observe the two following:

"28. That there will be a day of judgment, after which all shall be punished or rewarded, according to their deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

29. That these states of rewards and punishments shall have no end; forasmuch as the time of probation or trial is forever terminated; and the succeeding state must necessarily be fixed and unalterable."

In perfect accordance with this are his remarks on Matt. v. 26, where he says,

"This text has been considered a proper foundation on which to build, not only the doctrine of purgatory, but also that of universal restoration. But the most unwarrantable violence must be used before it can be pressed into the service of either of the above antisciptural doctrines. At the most, the text can only be considered as a metaphorical representation of the proceedings of the great Judge; and let it ever be remembered, that by the general consent of all, (except the basely interested,) no metaphor is ever to be produced in proof of any doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls."

We shall be permitted here to ask our religious opponents for "the most pointed and express evidence" of the doctrine of endless misery. No metaphors, no parables, no doubtful assertions, nothing but pointed and express evidence can or ought to be allowed. And we think this request the more reasonable and more deserving the attention of our Limitarian friends, inasmuch as it will very greatly reduce their labor. Not one in one hundred of their ordinary proofs need be adduced at all.

But we were about pointing out some of the admirable consistency of Dr. Clarke. Our readers will remember that the Dr. finds the doctrine of endless torments unequivocally revealed

in the Scriptures, and of course asserts that the doctrine of a Universal restoration is antisciptural. Now for consistency.

St. Paul in the fifth chapter of his Epistle to the Romans, took especial pains to show that "where sin abounded, grace did much more abound," and that "as by one man's disobedience many were made sinners: so also by the obedience of one, shall many be made righteous." That ALL MANKIND are included in the Apostle's argument, the learned Dr. most fully acknowledges. He says on verse 15,

"That the *oi polloi*, the many, of the Apostle, here means ALL MANKIND, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if the many, that is, all mankind, have died by the offence of one, certainly the gift by grace, which abounds unto *tous pollous*, the many, by Jesus Christ, must have reference to every human being. If the consequences of Christ's incarnation and death, extend only to a few, or a select number of mankind, which though they may be considered many in numbers, are few in comparison with the whole human race; then the consequences of Adam's sin, have extended only to a few, or to the same select number: and if only many and not all, have fallen, only that many had need of a Redeemer. For, it is most evident, that the same persons are referred to in both clauses of the verse. If the Apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here, though in the first clause he might have said, without any qualification of the term, *through the offence of one, many are dead*; in the second clause, to be consistent with the doctrine of particular redemption, he must have said, *The grace of God and the gift by grace, hath abounded unto some. As by the offence of one, judgment came upon ALL men unto condemnation; so by the righteousness of one, the free gift came upon some to justification.* ver. 18. *As by one man's disobedience, MANY were made sinners; so by the obedience of one, shall SOME be made righteous.* ver. 19. *As in Adam ALL die, even so in Christ, shall SOME be made alive.* 1. Cor xv, 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired man."

That this language savors strongly of Universalism no man, for a moment will doubt. And how the learned Dr. can use it, and still call the doctrine of Universal restoration, antisciptural, we confess we do not readily perceive. S.

LIMITARIAN ARGUMENTS.

In our last we gave an article from the Boston Trumpet, headed "Orthodox Oaths," comprising extracts from a recent work on Universalism by A. Wilson M'Clure. We know not that we can better subserve the cause in which we are engaged, than by a continuation of extracts from it, in the following, which we copy from the last Trumpet. It is not pleasant thus to gather up the filth and venom of bigotry and fanaticism, but it seems necessary at times, that our readers may be aware of the trials of feeling we are too frequently called to endure in the progress of our labors. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, [for my sake."

The extracts furnish a beautiful specimen of the arguments too commonly used against our sentiment in these latter days. And if we must

meet them, it is a source of some consolation to reflect that Universalists need not write much in their own defence, so long as they are thus opposed. However unpleasant such a state of feeling may be, or how much soever our natural desires may plead for confidence and friendship, we hesitate not to affirm, that such a writer as Mr. M'Clure will do more for our cause than ten able writers, in its favor, could possibly find it in their power to do.

After quoting at some length the author's opinion of his own work, and an affirmation that it was not his intention "to wound the feelings of Universalists, through mere wantonness, or to pervert their favorite doctrines," the Trumpet continues—"He speaks of Universalists in the following manner:

"And to prove the truth of the inspired teachings that drunkards and murderers SHALL inherit the kingdom of God, murder yourselves with fatal potations of undiluted brandy. O how glad some and thrilling will be your surprise, when you have slept out the mingled sleep of intoxication and of death, to wake sober and immortal in a glorious eternity." p. 9.

Speaking of the unfrequency of suicide among Universalists, he says—

"Once in a while, to be sure, we hear of one in Maine, or another in Connecticut,* who slays his family and then himself; thus evincing a full assurance of faith that cheerfully risks every thing on the truth of the 'blessed doctrine.' No one can doubt the sincerity of these individuals, or of those who, from time to time, are mysteriously said to have 'died very suddenly.'" p. 10.

"Since I may not adjure you by any higher power," said he, "I adjure you by St. Satan and St. Judas, to go to your own place." p. 17.

Again he says of Universalists—

"Sitting in the house, and walking by the way; lying down, and rising up; in the meeting house, and in the tavern; over their work, and over their liquor, they are full of their doctrine, and overflowing with the juice of its lascivious clusters." p. 19.

Again:—

"Many a malefactor, with cauterized conscience and petrified heart, has expiated his crimes on the gallows with the utmost calmness; thus exhibiting the same kind of faith with most of the Universalists who coolly enter upon the retributions of eternity." p. 20.

A beautiful specimen occurs, p. 21:—

"Be it remembered, too, that it is no rare thing for Universalists to die drunk; and consequently, to be pot-vahant or besotted when encountered by the king of terrors."

Turning over one leaf we find the following:—

"Thus we have two very strong arguments of the sincerity of Universalists; they fear not God neither regard man. This appears to be the only very probable evidence that they really believe their doctrine. It is the only evidence that comes in the shape of actions; and such actions as may well be supposed the legitimate fruits of their principles. When they set at naught all laws human and divine, they do act as might be expected of sincere Universalists!" pp. 22, 23.

Again of Universalists he says—

"At times, probably, they would prefer to go to perdition with all the pirates and felons that ever lived, rather than be shut up forever and ever to sing psalms with Jonathan Edwards and Dr. Woods." p. 25.

Speaking of what he calls the nonsense of Universalists he says—

"Of such incongruous fantasies their books and their brains are full. The most opposing notions are by turns preached up and down;

*We suppose Mr. M'Clure refers here to the case of Miller, of New-Canada, who murdered his children, but who unluckily was a member of the orthodox church.

and scripture is so mercilessly wrung and twisted, that you can almost hear it scream out by reason of the hard usage it meets at their hands. It puts all serious people into an agony of distress to see them wrench out the teeth of the Bible, and mangle its hapless members." p. 23.

Of the inconsistency of Universalists in not committing suicide, he speaks in the following strain of "heaven-born piety":—

"He must be a stubborn unbeliever who would not confess over knotted cords, bloody razors, brain-bespattered pistols, and self-murdered carcasses; 'This does look like Universalism, sure enough.' But these loud professors of the 'blessed doctrine' hang back from a forcible entry into certain, unmeasurable blessedness, as much as if heaven were a school house or a jail, and they whipt school boys or insolvent debtors. Yes, forsooth—they make it their very last resort: and though they should be bankrupt in reputation, and property, cursed with a scolding wife, and loaded down with every earthly ill; they will even then lag behind, and stay out of heaven as long as rum, death, and the doctor will let them." p. 27.

Again—

"How evidently are these remarks exemplified in those ministerial vipers of the old serpent's brood, who stick so closely to the text of the Devil's gospel, first broached in the garden of Eden. Begin at John Murray, who is canonized as the 'Father of Universalism in America;' and Elhanan Winchester, on whom this misbegotten imp, may, perhaps, be fathered with equal justice." p. 31.

On p. 37 he calls Universalists "lynx-eyed pirates," "buccaneers," who "fatten on the devil's venison." p. 31.

Of Universalist preachers he says, "such teachers are a travelling pestilence, the deadliest foes of social happiness and order." p. 38.

In his Sermon of fifteen heads he says to his admiring auditors—

"You have heard the iniquities of a certain class of men roughly, but faithfully drawn in these fifteen strokes of the pencil of truth: you have also heard them scourged with fifteen strokes of the lash of righteous justice. I have aimed to express myself in plain English, but have also sought to leave the language of coarse invective and scurrilous ribaldry to such men as Ballou, Whittemore, Cobb, and their associates, whom long practice has rendered peerlessly expert in the use of these their favorite weapons. I have no thought of vying with them in the panoply with which Satan arms them. Him they may thank for what moral power they have. He is the arch-bishop of their hierarchy; and they are the cardinals and minor clergy of the infernal See." pp. 39, 40.

Again he says of Universalist preachers, that they are—

"A class of men distinguished, as we have seen, for every form of baseness in thought and in action." p. 41.

Universalism is called, p. 43, "the doctrine of devils, first preached by their infernal monarch in the garden of Eden." And again, 44, it is said of Universalists—

"They are on terms of free and easy household intimacy with their heavenly Father. Do they get beastly drunk? Ah, poor things! he knows how happy they are, and how they have driven 'dull care away.'" p. 44.

On p. 52, Universalists are described as "red nosed parishioners;" and on p. 53, we find the following paragraph:—

"Universalism, scepticism, and atheism, are sisters; hatched from the old serpent's eggs in the reeking stream of the infernal oven. They are as much alike as three peas in a pod. There is no mistaking the family likeness of this triplet of imps, begotten by Satan, and nurtured by depravity. Hence the ease with which one of

them mingles with another, and supplies its place. When the Universalists in one of our large places established a church, (usually called the 'Hell-fire Insurance Office,') they were joined by a physician who was a notorious infidel. Said some of his acquaintance to him—'Doctor, how came you to join these people when you yourself are nothing at all?' 'That is it,' replied he, 'I joined them because they are the nearest nothing of any thing I know of.' So much for this easy concord, this noble fraternal equality—*par nobile fratrum*." p. 53.

To conclude, Universalists are said to be "intolerably base;" but Mr. M'Clure assures them that their "bronzed foreheads, hardened hearts, and seared consciences shall be forced to feel the burning flush of shame." p. 54.

The reader will now be able to judge of the character of Mr. M'Clure's Lectures. How they are viewed by the orthodox generally may be learned from the following notice of them, which we copy from one of the orthodox papers in this city, which has been recommended very highly, as being conducted with great discretion, by Drs. Beecher, Wisner, Fay, &c. &c.

"The late hour at which we received this work, will prevent our making some remarks which we intended to have bestowed upon it. We have perused it hastily, however, much to our satisfaction. A principal object with the author appears to be, to convince the Universalists of their egregious folly, in supporting their system as a system of religion. In the Lectures before us, he carries out the doctrines which they hold, to their legitimate and infamous results, and by showing their immoral and destructive tendency, endeavors to convince them of their fatal error. A pleasing vein of piquant satire characterizes the whole, much to the credit of the author's talents. We cordially bespeak for the book an extensive circulation, believing it calculated to do much good."

CONNECTICUT REPOSITORY.

In our paper of the 16th ult. we gave some particulars in the history of Mr. G. W. Brooks, introductory to his recent renunciation of Universalism, and at the close requested the Editor of the Connecticut Repository to copy them. In the Repository of the 27th ult. our request was complied with, and we find the following Editorial remarks appended:

"In the above article from the Editor of the 'Christian Messenger,' he states that 'he had detected him' (Mr. Brooks) 'in contradictory assertions, wholly irreconcilable with principles of common honesty.' Now if this be true, (and we presume not to question the veracity of the statement) we cannot conceive how the gentleman can reconcile his silence on the subject with his duty to the public. It is true, we suppose, that Mr. Brooks 'was under trial,' but it was upon other charges, and they too, emanating from a different source. If then the gentleman discovered conduct in Mr. Brooks which did not comport with common honesty (as he says he did) we certainly should think it to have been his duty to have proclaimed it to the public, notwithstanding his being then on trial for other charges, and not have suffered them unapprised of the fact, to have been imposed upon by the preaching of a dishonest man. Had this statement preceded the renunciation of Mr. Brooks, instead of being made immediately subsequent to it, we think it would have appeared much more satisfactory in the eyes of the public, inasmuch as it would have been a discharge of duty, to which they were certainly entitled. Now we would not appear as vouchers for the motives of Mr. Brooks—we most cheerfully leave it for time to test their sincerity: but we again say, (notwithstanding a very modest charge of lying which has been made against us by a neighboring print,) that

"as far as our knowledge extends, nothing has as yet appeared to prove the statements made in the recantation of Mr. Brooks, were not the honest and sincere conviction of his heart." And we "hope" that time, the only test which may be safely relied upon, will prove them so in a very eminent degree."

In making our request we had no wish or intention to provoke controversy on the subject with any one, much less with Mr. Taylor. Indeed we had no concern with him in regard to it, further than this—as his paper had been one medium through which the recantation had been given to the public, we were desirous the particulars stated by us should go before the same public and through the same channel too, that they might judge of the probable sincerity of Mr. Brooks' measure; and we should have supposed a disinterested course would have prompted their insertion, leaving the reader to draw his own conclusions. Is Mr. Taylor unwilling it should come to that test? He affirms unequivocally that he does not appear as voucher for Mr. Brooks' motives; yet there is something passing strange in his readiness to volunteer his services in behalf of a person whose conduct, to say the least, is *very questionable*. Mr. Brooks ought to be able to defend his own cause, particularly if he has been actuated by such "*honest and sincere convictions*" as Mr. Taylor's remarks would seem to imply.

But has there really nothing transpired in this business calculated to attach suspicion to the motives of Mr. B.—yea, suspicion of the *strongest* character? Will Mr. Taylor yet seriously insist, that "as far as his knowledge extends, nothing has as yet appeared" rendering Mr. B.'s conduct highly questionable?—positive proof might not be attainable, and we believe has never been pretended. It is one of those cases in which much must depend of necessity on inference, and we really should think the lines were sufficiently distinct in this case, to satisfy every reasonable person. We presume not to say what may be the final result, but that the step he has taken originated in disappointed hopes, in not obtaining the fellowship of the association, few will deny.

Mr. Taylor "cannot conceive" how we "can reconcile" our "silence with duty." Had he quoted our language in connexion, he would easily have seen this, or that his observations were wholly inapplicable to our remarks. Our language was, "Having detected him in contradictory assertions, wholly irreconcilable, in our estimation, with principles of common honesty, saying nothing of the increased obligations on the christian professor, we could not receive him with that frankness, with which we ever wish to treat all." The italics being omitted by Mr. T. Because we have private convictions of the strongest character against an individual, must we of necessity prefer PUBLIC CHARGES, to be consistent? Or rather, would it be just or equitable to attempt to forestall the public mind, particularly under circumstances of an approaching trial, as was the case with him?

Mr. Taylor intimates that if our statement had preceded Mr. B.'s recantation it would have appeared more satisfactory. We ask, why? How could it be stronger evidence if we are regarded as candid? and if we are not, our declarations would be entitled to no confidence in either case. We must say his observations savor somewhat of cavilling, whether intended or not. If Mr. Taylor is sincere in his professions, he will despise the petty satisfaction to be derived from a seeming or momentary advantage, through the misapplication or misapprehension of language, or even the accession of a person to his ranks, under circumstances like the one in question. Mr. Brooks had come before the public with many dolorous expressions of regret,

for the necessity there was of severing "cords of affection!" and being ourselves one of those "whose houses had been his home, and whose pillows had been his resting place," and being withal satisfied in our own mind of his hypocrisy, in the one case or the other, we deemed it proper to notice his singular document. As that notice was in direct allusion to his article, it is strange that we exposed ourselves to the charge of inconsistency, *because we did not PRECEDE him!* Yet so it was; and Mr. Taylor, in the very commencement of his article, on an imperfect quotation from our remarks, has grounded arguments and drawn conclusions therefrom, which, in our humble opinion, the article in connexion with in no way warrant. His whole view of it appears to us labored and far-fetched, and at least calculated to excite sympathy in the public mind, and exhibit Mr. B. as a persecuted man. But one query will suffice—*does Mr. Taylor himself honestly believe him belied by us?* We hazard little, we think, in saying he cannot; for there are circumstances enough before the public, aside from our knowledge or impressions, to carry conviction strong, almost, "as proof of holy writ." We do not wish to impugn Mr. T.'s motives, but what must we think of his voluntary espousal of this cause?—that he would seize upon circumstances, highly questionable in their character, to work a temporary advantage against those opposed to him in religion, simply because they are thus opposed? We should sincerely hope not. And for ourselves would say, if we cannot sustain our own cause on a more reasonable or honorable footing than such as that, then let it "crumble to the dust;" for it would be unworthy the confidence or attention of rational intelligences. But we have extended our remarks far beyond our first intention. As Mr. T. has commented on our previous observations, will he do us the justice to favor his readers with these in return? It is, probably, our last allusion to the subject, unless circumstances absolutely require it. P.

"YE COMPASS SEA AND LAND."

The exertions of our good Presbyterian friends to make proselytes were never surpassed by that pious and devoted sect of old, to whom the language at the head of this article was originally addressed. We would not be querulous, nor would we wish to manifest an unchristian spirit. But we cannot look with complacency on an utter prostitution of our holy religion to purposes of sectarian aggrandizement, or pharisaical hypocrisy. It has generally been thought that the common methods of giving notice for religious services were quite sufficient. An advertisement in the public prints, or at farthest a written or printed notice, posted up in the most conspicuous places have uniformly been deemed all that was necessary. Within a few months however little cards have been introduced by the Presbyterians and industriously circulated through the neighborhood of the meeting, thrown into every house and shop inviting the inmates to attend, and very modestly telling them that in accordance with the instructions of their Master (Matt. vi, 5—8,) they should PRAY at such and such hours, and if any one wished to SEE them or even to be prayed for he had nothing to do but step into the synagogue. This ingenious invention answered for a while, and was attended we know not with what success. But our good friends appointed last Thursday week as a day of *fasting and prayer*, that God would graciously avert the pestilence which was threatening our country and city, and which, we may observe made its appearance the following or perhaps that very day; and Br. Finney, well known in the revival world, thought to try one artifice more to induce people to attend the Chatham-street Chapel, and see him fast and hear him pray. Accordingly he sent out various individuals of

all ages and sexes with strict injunctions to call at every house in the neighborhood and inform its inmates that MR. FINNEY was about to preach that evening!!! S.

SOUTHERN ASSOCIATION.

This Association held its annual session at Stafford, Conn. on the 30th and 31st ult. We have not seen its proceedings in full, and are indebted to the Eastern Papers for the few particulars we have. Br. Zadoc Stevens, of Danbury, Conn. was chosen Moderator, and Br. J. H. Willis, Clerk. The Societies in Glastenbury, Torrington, Newtown, South Canton, and Union, Conn. and Monson, Mass. were received into fellowship. Letters of Fellowship were granted Br. S. J. Hillyer, of Brooklyn, N. Y. and Samuel Davis, of Amherst, Mass. Fellowship was withdrawn from Josiah Dikeman. Nine ministers were present. Sermons were delivered by Brs. J. H. Willis, M. H. Smith, L. F. W. Andrews, J. Boyden, M. Rayner, G. Noyes, and M. B. Ballou. The next Session will be held at Hartford, Conn. on the last Wednesday and following Thursday in May, 1833.

PENNSYLVANIA CONVENTION.

We learn from the PIONEER and VISITOR, that this Convention met at Columbia, Pa. the last Wednesday in May. Gen. G. D. B. Keim, of Reading, was chosen Moderator, and Br. O. A. Skinner, of Baltimore, Clerk. A Constitution for a government of the Convention was adopted, and a Letter of Fellowship granted Br. Asher Moore, of Philadelphia. Six Sermons in English were delivered by Brs. Robinson, Skinner, Thomas and Grosh, and one in German by Br. Myers. The Convention adjourned to meet in Womelsdorf, Berks Co. Pa. on the last Saturday and Sunday in May, 1833. Shall give the Circular letter by Br. Skinner, next week.

GREEN MOUNTAIN ASSOCIATION.

By the Watchman, we perceive this body convened at Bennington, Vt. on the 20th and 21st ult. and was more numerous attended than usual. Eleven Sermons were preached, five of which were delivered in the Congregational meeting house. Much praise, says the Watchman, is due the proprietors of the house in granting the use of it on that occasion.

PROVIDENCE ASSOCIATION.

This body assembled at the house of Rev. D. Pickering, Providence, R. I. Wednesday, 6th June. Rev. Paul Dean was chosen Moderator, and William Sparrel, Clerk. The following ministering brethren were present—Paul Dean, Charles Hudson, Lyman Maynard, Adin Ballou, Stephen Cutler, Nathaniel Wright, David Pickering, John H. Sayward, David L. Lamborn. Five Discourses were delivered, the subject of Church Government discussed, and a resolution unanimously adopted approving of the *Temperance Reformation*. The circular letter is by Br. D. Pickering, and is occupied mostly with reasons for, and in defence of their separation. We know not the circumstances, and can only say, we regret any occasion, if such there has been, for the measure. P.

The greatest wisdom of speech is to know when, and what, and where to speak; the time, matter, manner; the next to it, is silence.

That which is not fit to be practised, is not fit to be so much as mentioned.

LETTERS AND REMITTANCES,

Received at this office, ending July 4th.

C. P. Chester, Vt. for T. S. \$2; Rev. S. R. S. Clinton, for E. S. Sullivan, \$2; J. B. R. New-Rochelle, \$2; P. M. Green Hill, Ga.; N. S. Medina.

THE NEGLECTED WIFE.

BY PERCIVAL.

He comes not; I have watched the moon go down,
 And yet he comes not—once it was not so.
 He heeds not how these bitter tears do flow,
 The while he holds his riot in yon town.
 Yet he will come and chide, and I shall weep;
 And he will wake my infant from its sleep,
 To blend its feeble wailings with my tears.
 O! how I love a mother's watch to keep,
 Over those sleeping eyes, that smile, which cheers
 My heart, though sunk in sorrow, fixed and deep.
 I had a husband once who lov'd me—now
 He ever wears a frown upon his brow,
 And feeds his passion on a wanton's lip,
 As bees from laurel flowers poison sip.
 But yet I cannot hate—O! there were hours,
 When I could hang forever on his eye,
 And time, who stole with silent swiftness by,
 Strew'd, as he hurried on, his path with flowers.
 I lov'd him then—he loved me too—my heart
 Still finds its fondness kindle if he smile;
 The memory of our loves will ne'er depart:
 And though he often stung me with a dart,
 Venom'd and barb'd, and waste upon the vile
 Caresses which his babe and wife should share:
 Though he should spurn me I will calmly bear
 His madness; and should sickness come and lay
 Its paralyzing hand upon him, then
 Would I, with kindness all my wrongs repay,
 Until the penitent should weep and say,
 How injured and how faithful I had been.

FROM THE NEW-ENGLAND CHRISTIAN HERALD.

GOD IS LOVE.

The lightning's bright flash
 Through the ether above,
 The deep ocean's dash,
 All say—*God is love.*

The glittering stars,
 While shining so bright,
 All say—*God is love,*
 In the stillness of night.

The bold eagle's flight,
 The coo of the dove,
 The king of the light,
 All say—*God is love.*

The top of the mountain,
 Where in loneliness I rove,
 And the gurgling fountain,
 All say—*God is love.*

God is love, sigh the winds
 As they whistle along:
God is love, say the shepherds,
 With flute and with song.

From the mouth of the Ganges
 They shout—*God is love.*
 From the top of the Andes
 It re-echoes above.

GENEROSITY.

To generosity, the noble virtue, "heaven-born, destined to the skies again," let me raise my aspirations. All love and admire, many believe themselves to possess, and a few make it their own. To the few, I offer a mirror which will reflect their bounty, and excite their sympathy.

Who is the truly generous person? surely not he who bestows the most on others, for it is the privilege only of the highly gifted or the rich to have a great deal to spare. Do not let me depreciate "the god-like bliss to give." It is indeed the most conspicuous and elevated office of generosity. But dispensing our intellectual or our golden treasures, are circumstances which can be influenced by so many mixed motives, there is so much pride, vanity, ambition, and self-love to gratify, that the pure pleasure of doing good comes not often, even to those who are most powerful.

The susceptibility of pleasure, and the capacity of being truly generous are much more equally diffused, than talents or wealth. There is no person so obscure, so ignorant and poor as

not to be truly generous if so inclined. How is this virtue then to be practised in humble conditions, where there is no superfluity to bestow, and no wisdom to enlighten? We must go back to that simple element of morality taught in the holy book. We must learn in every way, at all times and in every circumstance of life, to "do to others as we would have them do unto us." The head of a household must be sure that he requires nothing of his dependants which he would not cheerfully do under a reverse of circumstances. The subordinate members of a family should recollect constantly the honor due to those in more responsible situations. The wise should restrain their contempt of the foolish—the beautiful should check their distaste for ugliness; refined persons their disgust at coarseness. The aged should have compassion on the thoughtlessness of youth; the young pity the infirmity and aid the weakness of age. The master should consider the comfort of his servant; the servant should consult the interests of his master. Those in health should be tender and attentive to the sick. Those who are afflicted by disease should restrain the consequent irritability and endeavor to tax the patience of those around them as little as possible. The prosperous should cheer those who are unfortunate. The unfortunate should endeavor to recollect the blessings which remain to them, and to cultivate a sympathy in the happiness and success of others.

There are accumulated trials to this virtue in the ordinary course of life. The forms in which self-sacrifice is offered to us are countless.—How often is our taste offended by our companions! How often are our sensibilities wounded! Who that has understanding, does not perceive in those around him, not only violation of principle and good sense, but a thousand other offences, which, if not in themselves so culpable, are quite as trying to endure?

The quality which we call "tact," which I take to be the power of perceiving quickly, and adapting one's self readily to surrounding circumstances, is one which cannot be cultivated, without meeting a thousand trifling privations.

Those who are most refined and sensitive, are the persons who must place the greatest restraint upon themselves in their ordinary intercourse with others. It should be the business both of education and self-discipline, to fortify the character, as well as to refine and polish it, or it will be unequal to the additional conflict which a delicate sense of what is right and proper brings with it.

Were I called to name the greatest portion of happiness which could fall to the lot of a human creature, I should say it was the greatest ability of abandoning selfish aims and considerations. That he, who could relinquish his peculiar tastes, interests, feelings, opinions and wishes most entirely, and with the greatest cheerfulness, was the person most sure of worldly enjoyment. This is my sense of that heavenly benediction, "Blessed are the meek, for they shall inherit the earth."

To enter the domestic sanctuary—How much daily effort is required to preserve equanimity of feeling among those connected by the ties of blood, interest or convenience! How many conflicting circumstances arise to exercise our generous feeling! How much needless interference is there in the affairs of others! How much thoughtlessness where we expect sympathy! How much vanity and self-consequence which cannot be gratified! How many unfeeling remarks to be passed in silence! How much petulance to be excused! How much ingratitude to be forgiven! How much virtue and excellence to be justly respected and honored! How much weakness to be supported! How much error to be conscientiously improved!

We can all feel the value of a magnanimous

act. We read of Lord Collingwood, that after having been on board his ship five years without the absence of a single night, he requested leave of absence on account of ill health—he was informed that his country still required his service on that station—his reply was, that his life was his country's; and the sacrifice was made.

This is an instance of the moral sublime which addresses itself to every human heart. Few of us are called to any thing so arduous, but all can do something in cultivating the martyr-spirit. We can all struggle and conquer the foe within; we can make the unseen offering, and we shall have the silent blessing which it brings.

Could I award you the palm to the truest generosity—it should belong not to the person who bestows with the greatest munificence, but to the one who relinquishes with the greatest cheerfulness.

Ladies' Magazine.

UNIVERSALIST BOOKS.

Of every description that can be obtained in the United States, are kept constantly for sale, wholesale and retail, at the lowest prices, at the Trumpet Office, 40 Cornhill, Boston.—Among these are Ancient and Modern Histories of Universalism—Balfour's Works in full—Balfour's Works—Smith on Divine Government—Whittemore on the Parables—Petitpierre on Divine Goodness, Winchester's Dialogues, &c. &c. Tracts. A Sermon on the Parable of the Rich Man and Lazarus, another on that of the Sheep and Goats. Counterpart to the famous orthodox Tract, called the Strange Thing, which is strange enough surely. One hundred Arguments for Universalism. The proprietor of the Trumpet Office has taken measures to be supplied with a full assortment of all the Universalist Works, published in the United States and in England. T. WHITTEMORE.

Boston, April 2, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

Wholesale and Retail.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a GENERAL DEPOSITORY FOR UNIVERSALIST PUBLICATIONS, from every part of the United States. They will continue to publish such Books, PAMPHLETS, SERMONS, CATECHISMS, TRACTS, as may be considered valuable, and they would respectfully request AUTHORS to communicate to them their wishes and designs.

Publishers of Universalist Works are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them. As M. C. & L. have long been established in the Publishing and Bookselling business—they have every facility for supplying either FOREIGN OR AMERICAN BOOKS at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications which will be supplied to their customers and friends gratis.

N. B. Booksellers and Associations supplied with the choicest and scarcest works on LIBERAL TERMS.

A great variety of SMALL BOOKS suitable for Sabbath Schools constantly on hand.

All letters and communications relating to this Paper, must be addressed "P. Price, No. 654 Bowery, New-York."

Printed by JOHN M. DANFORTH, 3, Chatham-Square.